brave feates from thence, but its reported that we have loſt a ſmall Caſtle 4. miles diſtant, where its ſaid *Cromwell* received a mortall wound.

Its certain, that what ſtrength could be raiſed in the Country, were brought againſt it, which on the other ſide hath added ſtrength to our Garriſons at Lyme, Poole, and Wareham, for at leaſt 1500 Countrymen are come thither, and declare themſelves for the King and Parliament.

Some hundreds of hands are brought up from Plimouth, deſiring the Lord *Roberts* may continue his Command.

By Letters this day from Shrewsbury, it was advertized, that ſome malevolents in the Town were plotting to betray it into the hands of the Kings forces, and the thing being diſcovered, ſeverall parties were apprehended, and the buſineſſe to be further examined at the comming away of theſe Letters.

Collonel *Cromwels* victory near Oxford, was really confirmed this afternoon (to the ſhame of Malignants) and about fixſcore Priſoners brought up to the Parliament, amongſt which were divers Officers; when the convoy that brought them came away, Collonel *Cromwell* was at Woodſtock, attending the Enemies motion, and had ſent out ſeverall parteés near Oxford; and its ſaid that his Majeſtie cannot poſſibly get away with his carriages, without relief come from the Princes, which we rather believe, for there is certified by thoſe that were in the late fight with Collonel *Cromwel*, that after his forces had beſet Bletchington Houſe, one of the Enemies partie eſcaped, and went to the King at Oxford, deſiring ſpeedy relief for that houſe, but the anſwer was, that they muſt come off as well they could, for no relief could come out of Oxford.

But our Intelligence from Glouceſter, ſpeakes of ſome loſſe ſuſtained the laſt Week by Collonel *Maſſey* about Ledbury. If we hear more of it, we will not keep it from your knowledge, becauſe its fit we ſhould know our loſſe as well as gaine, and that diſaffected perſons ſhall have no cauſe to ſay, that we are partiall in our intelligence.

Publiſhed according to Order;

AND

London printed, by *BERNARD ALSOP.*

1645.

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Antidotum Culmerianum:

OR,

ANIMADVERSIONS

UPON

A late Pamphlet, entituled,

Cathedrall Newes from Canterbury, &c.

BY

RICHARD CULMER,

Who is here (according to his friends desire, and his own desert) set forth in his colours.

PSAL. 63. 12.

The mouth of them that speak lies shall be stopped.

Istic thesaurus stultis in lingua positus est, ut maledicant melioribus.

Gildas Ecclesiastic. Ordin. Corrept.

Britannia habet Sacerdotes, sed nonnullos insipientes; quamplurimos Ministros, sed multos impudentes: ——sæpius detrahentes, & rarò vera dicentes: veritatem pro inimico odientes, & mendaciis ac si charissimis fratribus faventes.

OXFORD,

Printed by *H. Hall.* 1644.

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BRITISH MUSEUM

To the Reader.

WAlking London-ſtreets, which eccho with nothing more of late, then *Newes*, and *Newes-books*:

(*Eme Liſippe nevos totâ canit urbe libellos*)

And hearing one, among the reſt of that upſtart Corporation (of *Newes-mongers*) proclaime *Cathedrall Newes from Canterbury*, a place whereunto I have formerly had ſome relation; and in my progreſſe a little further, finding the very ſame Newes objected to common view on ſome Stationers ſtalls, reeking hot, as new as day, being by the midwifery of the Preſſe newly brought into the world, for the arguments ſake, I could not but turn purchaſer, and beſtow a ſmall piece of ſilver on it, reſolving after I had peruſed it my ſelf, to communicate it unto one or other of mine old acquaintance upon the place. Retiring therefore to my chamber, I preſently fell to the fetching out my penny-worths: and, though I found the *Canterbury-tale* ſomwhat long, yet the length of it ſo ſweetened with gallant palate-pleaſing mixtures and varieties, ſavouring as well of profit as delight, the prime procurers of an authours praiſe,

(*Omne tulit punctum qui miſcuit utile dulci*)

and ſet off with Rhetoricall flowers, and the quinteſſence of inticing language, I would not, I could not leave it, after I had once begun, untill a through peruſall. And how much the rather, for the noble and famous Authors ſake; a man whoſe ſweetneſſe and meekneſſe of temper, and Dove-like conditions, do notably anſwer to that ſingular antipathy to the breed of Snakes and Serpents, by *Solinus* an old Hiſtorian, aſcribed to his native ſoile, (the Iſle of *Thanet*.) being indeed a man (as I have heard,

See Lambard. *perambul. of* Kent, *in* Tanet

heard, and partly know) of great gravity, ſingular modeſty, and other rare gifts, both naturall and acquired: whereof what further evidence needs any man expect, then the preſent elaborate piece, the book in hand. This indeed is my opinion; wherein I think I am ſo right, ſo modeſt in my Encomiaſtick of the worthy Authour, as I ſhall not need to doubt of any mans concurrence in opinion with me. And being taken with the conceit of the Authours leaving the *Pulpit*, to follow the *Preſſe*; in a humour I reſolved to leave my old trade (of ſtreet-walking) and go to try another while how I could play the *Mercury*, and write a piece of Newes. Furniſhed therefore with materialls from *Thanet*, from the *Free-Schoole* at *Canterbury*, from *Magdalen-Colledge* in *Cambridge*, from *Goodneſtone* in *Eaſt-Kent*, from *Herbaldowne* and elſwhere, I put them in Rank and File, and marſhal'd them as well as I could in the following ſheets; how handſomely I feare, it being my firſt Eſſay of this kind, the firſt time I ever offered at the *Mercury*. Some candor may incourage the new beginner to ſtudie your requitall with better fruits hereafter. In the meane time (good Reader, to be ſerious with thee) expect not here any medling with *State-matters*, any cenſuring of Superiours, any reflexion upon the higher Powers: no, the *Newes* and the *Newes-monger* (and ſome of his mates) are the ſole ſubject of this diſcourſe, and that only (as thou haſt it in the *Title*) for an antidote againſt ſuch groſſe and notorious ſlanders upon his brethren, as his malicious pen, under the notion of *Newes*, endeavours to obtrude upon credulous vulgar Readers in theſe cenſorious times; whileſt, for want of a mirrour to repreſent unto them the Accuſer himſelfe in his own likeneſſe, what might ſet a due value and a right eſtimate upon his cenſures of other men, is altogether wanting. Thus advertiſed, I bid thee *Farewell*.

Antidotum

Antidotum Culmerianum:

OR,

Animadversions upon a late Pamphlet,

ENTITULED,

Cathedrall Newes from Canterburie:

BY

RICHARD CULMER.

TO begin with the *Title*, *Cathedrall Newes*. What a false Signe is here hung out? What an *Ignis fatuus* hath this Scribler lighted, both to his Patrons and Reader? *Cathedrall Newes?* Why how now friend? What out as soone as in? Out at the very first step? Stumble at the threshold? *Cathedrall Newes*, quoth he? Nothing lesse man. Doth not the whole Kingdome ring of the spoile of many of its goodliest Cathedralls, become *Martyria*, (objects of *Martyrdome*) by the fury and malice of such desperate wild Reformers as you and your fellowes, since these armes taken up, as at *Winchester*, *Lincolne*, *Lichfield*, *Peterborough*, * &c. and is the serving the *Canterburian Cathedrall* in the like kind, or worse, *Cathedrall Newes* now? Away, mistaken man! away with your stale newes, stinking stale indeed, if

Newes.

* *En quò discordia Templa Perduxit nitida*---

if ever any, in the noſtrils both of God and all good men, Prophane wretch! abuſe Gods Houſe, deface his Temple, and then vaunt, and boaſt, and bragg on't? glorie in your ſhame? triumph in your turpitude? make Ballads of it? add impudence to your ſacriledge? *Proh ſcelus infandum!* A *peccavi* (one would think) a *Miſerere mei*, an humble confeſſion, accompanied with an hearty contrition would have better become you.

From whence

But ſtay, what's next? *From Canterbury, Cathedrall Newes from Canterbury.* To ſee: what out again? Fie, blunderer, fie! what another ſtumble? miſtaken ſtill? Call you this ſtory (of yours) of that Cathedrals courſe uſage, *Newes?* No ſuch matter, friend: 'tis but the ſecond part of ſuch *Reformation-Newes* from thence. The Reformation I wis, of that Cathedrall by ſome friends of yours, begun (you know, and I feare the ſtreets of *Aſcalon* ring of it ere this time, how much more every corner of the Kingdome:) well neere two years ſince, the true ſtory whereof recorded in a Letter written to a noble Lord from a worthy member of that Society (however ſcorn'd and ſlander'd by your paultrie pen, whilſt you are not worthy to wipe his ſhooes) poſterity cannot read, without a due mixture of wonderment, and deteſtation; deteſting the action, whileſt they wonder not ſo much (perhaps) at the actors as at the age they liv'd in, crying out with the Poet, *O tempora! O mores!*

D. Pask *to the Earl of* Holland, *in Auguſt*, 1642.

What.

Well, but the *Canterburian Cathedrall* (for ſo he adds) *is in an Abbey-like, corrupt, and rotten condition* &c. What meane you, friend? the materiall ſtructure, the Fabrick? If ſo, 'tis true enough. Abbeyes indeed ever ſince their deſerved demolition and downfall, have been in ſuch a *corrupt and rotten condition*, a neglected prey to winds and weather; and to the like doth that Cathedrall tend apace, thanks to you and your fellowes *Orderly Reformation*, whereby it is expoſed to the injurie of all weathers, by removing its wonted glazen ſhelter of a ſtrange thickneſſe, inſomuch as, what with the *Raine* ſomtimes, with *Snow* another while, getting in at the broken windowes in great abundance, corruption and rottenneſſe have begun to ſeize on the walls. And for the Floore, in what a ſtrange uncouth pickle it was, all the Church *over, with the great Snow the laſt winter, and both before and ſince with the raine, is too well knowne (I wiſh it were not) both to ſtrangers and domeſticks: the ſtory whereof (of that

* *The* warme and well-ſeated Sermon-houſe *it ſelfe* (*pag.* 2.) *not excepted.*

Orderly

Orderly Reformation, I meane) is not now to write, though this be no time for truth, and true stories of this kind to shew themselves. *Veritas odium parit.*

But we mistake the man. This is no part of his meaning. 'Tis the *Politicall* not the *materiall* condition of the Cathedrall he intends, the *Constitution of the Society* there. And is that your meaning, friend? Why then you tell us newes indeed, and very strange newes too; such as your tardell of arguments, *à solis particularibus, à meré personalibus*, shall never beare you out in. What? do you think to argue down a Society, a Corporation, a Colledge, a Company, from the personall faults, abuses, corruptions, failings of some one or more particular members, and some of them, if true, not their own neither, but their wives, or their servants? What Society then of any kind shall ever stand? What Function not miscarrie? Shall we have no more Ministers, no more Magistrates, because of each sort some have beene Delinquents? Doughty Logick! Or, to argue *ad hominem*: There have been rakehelle boyes sometimes at the *Canterburian* Free-Schoole, and such, that, for an offence of an high nature, being threatned with due correction, have taken Sanctuary in a * Bench-hole, &c. The same, or some other, when afterwards translated to the Vniversitie, have played as bad or worse pranks there, such indeed as have cost their authors an expulsion; doth it follow hence (good *Richard*) by any good consequence in Logick, that either the Schoole or Vniversity must down for this?

Strange newes, *and why.*

* *A shrewd signe of a bad cause; for* Veritas non quærit angulos.

But to the *Newes, the corrupt constitution of the Canterburian Cathedrall.* What strange newes is here? This verily is *novum & inauditum.* No sober, no well-advised Protestant, before these times, ever said it. Passe you shall, for me, for the first that ever brought such tidings to the eares of any true sonne of the Church of *England*, since the *Reformation* of that, and the like places, by *Hen.* 8. In former time indeed it might, it did deserve the terme, and therefore in an happy houre the hand of providence sent a remedy, changing it from (what you call it) a *nest of idle, proud, lazie, covetous Monks*, into a Colledge of *learned and religious Labourers in Gods Harvest*, yeelding, from time to time, such numbers of worthy Divines, and of excellent parts, some in preaching, others in writing, Champions of such value, both (those with the tongue, these with the pen) against those *Samso-*

Stranger; er-

nian

nian Foxes (*Rome* and *Amſterdam*) as are, or ought to be, of precious memory in all the Churches of the Saints, both at home and abroad. Be ingenuous, friend, if you can, and tell me in ſober ſadneſſe, what thinke you of that bleſſed Martyr *Ridley*, your own terme, and he deſerves it) of M. *Beacon*, D. *Bale*, D. *Whitaker*, D. *Saravia*, M. *Iſaac Caſaubon*, D. *Boys*, D. *Clerke*, M. *Wilſon*, to ſay nothing of *Du Monlin*, the famous French Divine, and others haply as deſerving of the moderne Society? Theſe and many more ſuch like, are knowne (one and all) to have been in their times ſucceſſors of thoſe unworthy Monks in this very Cathedrall: but can you in cold blood, put on that more then brazen impudence, as to averre their imitation of them in practice at the ſame inſtant too when your ſelfe (a *burning* and *ſhining* light) are in election to be of the Society? you may if you pleaſe; nay what do you leſſe? when in plaine termes you tell us, that theſe *prelaticall ſucceſſors of the idolatrous, proud, lazy, covetous Monks, as they ſucceded them in place, ſo they followed them in practice*: and in a ſcurrilous, ſcandalous, baſe character, call the Society (the Cathedrall Corporation,) *A neſt of Non-Reſidents; an Epicurean Colledge of riot and voluptuouſneſſe; a Schoole for complement in Religion, but a ſcourge upon the life and practice thereof; A refuge for ſuperſtition, but the bane of true piety; The ſhame of the Clergy, and the ſcorne of the Laity*: with many other expreſſions of that prodigious nature, both in your *Epiſtle*, and ſeverall other parts of your Pamphlet, ſuch as *Lucian* himſelfe would ſcarcely own. Hence let the indifferent Reader judge, and tell me, if we are not like to have a goodly ſuperſtructure, a precious ſtory, when the foundation is laid in *Lies*, in *Slanders*; of ſuch a latitude, of ſuch an influence and reflexion. What others may conceive of it I know not, but I am perſwaded that the Papiſts, the Jeſuits, with the whole rabble of Sectaries, will make great advantage of it againſt us, not knowing what better ſport to wiſh for, then to ſee us ſpit venome, caſt dirt in the faces of their greateſt Antagoniſts, and our chiefeſt Champions, the Chariots and the Horſmen of our *Iſrael*, the great and glorious Aſſerors of the *True Reformed Proteſtant Religion*.

The Canterburian *Cathedrall fruitfull of famous men.*

Pag. 4, 13, 16, 20. *&c.*

Miraculous Newes.

But that which followes in the *Title*, though not of ſo great concernment, yet is more ſtrange ſtill; *The Archbiſhop of Canterburies Paſſing-bell rung miraculouſly in that Cathedrall.* Here I would

would aske him; if he have this *by his owne observation*, or by (others) *information*. It seems from neither: for saving here only in the Title, we heare nothing at all of it in the whole ensuing discourse. And here observe we a fallacy of his: *I have the ensuing History* (quoth he, in his Epistle) *for the most part of mine own observation, and I have been punctuall* (see here the Master-lie of all) *in examining the truth of what I have by information:* but he placeth this passage, this news (of the *Passing-bell*) in the Front, before the Epistle, and so will avoid an ingagement to make it good either way, namely, by *Observation of his owne*, or *Information from others*. And consequently, what have we more then his bare word for it? *Ipse dixit*. And this no doubt, (out of an over-weening magisteriall confidence given to the Tribe, priding themselves in a conceit of their arrivall of that height of credit in the world, that all they say shall *eo ipso* be belieft) he thought would be sufficient; expecting (it seems) such a beliefe here, as (out of an implicite faith) is usually afforded of the superstitious Lay-Priest, especially the Spaniard, to what his *Father-Confessor* avoucheth for truth. Well, whilest he expects what he pleaseth, say (Reader) is not there more Gate then City? more of promise then performance? What, friend! promise a miracle in the Title, and prove it a lying wonder, or a wondrous lie, by a silent passing it over in the worke it selfe? Bad wine surely, where there is so much bush. A Fallacy.

But from the *Title*, to the *Author*, the Historian; and who's that now? Why, no *Anonymus*, no nameless Libeller, no creeper into a Bench-hole, as one of his name once was, whence he was ferretted out at last, *tanquam asus è spelunca*, and fetch'd downe on his knees with a *Miserere mei Domine*! you have his name, and with it his Title, degree, and place of abode in words at length, and not in figures: 'tis (Sir Reverence) *Richard Culmer, Minister of Gods word, dwelling in Canterbury; heretofore of Magdalen Colledge in Cambridge, Master of Arts*. And what is *Dick Culmer* turn'd *Mercury* now? *Mercurius Cathedralis? Mercurius Antiprælaticus?* 'twas wont to be said: *Ex omni ligno non fit Mercurius*. As for *Dick Culmer*, he is well knowne in those parts he speaks of for a sturdy, stout, rugged K——a man of his hands, and an able trencher-man besides, in *Cambridge*, famous for foot-ball and swimming: * but who ever thought him cut out The *Newes-monger*.

* Otherwise infamous enough: *Qualis Gramaticus, talis Academicus, semper idem, no versipellis.*

out for a *Mercury* before? as being for those abilities he hath, *Marti aptior quam Mercurio*, fitter for to serve *Mars* then the *Muses*, *& Hara quam Aræ*, the *Hogs* then the *Gods*, better at fighting then inditing. But this is not his first essay at the *Mercury*: if you would know when he first sat up, it was about Christmas last, when he tooke and sent up in writing to a brother *Mercury* (as he is communicative) a learned Legend (for the quantity as full of Lies as his) of the tryall and execution of a notable Malefactor and Countryman and name-sake, Doct. *Dick*: a faire beginning (was it not?) to date his first essayes from the Gallows. But see the mans popular itch? *O, pulchrum est digito monstrari & dicier hic est.* The Gallowes, and a poore base fellon shall bee his theam, rather then faile of publicke notice. *A Jove*, no; *A cruce principium*, 'tis with him, and much good doo't thee *Dick*, proceed and prosper.

Alpha tuum quale est Omega sit q3 tuum.

His Colledge, and demeanor there. Leaving his name, proceed we to his title: *heretofore of Magdalen Colledge*, &c. Since he is pleased to provoke me with the mention of his Colledge, I cannot choose but minde him, and acquaint the Reader with a story of one of his name, sometime of that Colledge; the same that borrowed (as you heard erewhile) in a bench-hole, thence called to this day, *Culmeri Latibulum*; the same that at another time let himself down *Tanet* cliffes by a rope fastened about his fathers Cowes hornes feeding by the place, to seek for Dawes nests (an adventure that hath hardened him ever since against all feare of harme by the rope:) 'twas (they say) a red hair'd, freckle fac'd fellow, *Judas* nown complexion, but no matter for that, *cæteris imparibus*: we use indeed to say that *Vultus indicat animum*, the index of the minde is the maws countenance, but we will answer that with a *Fronte nulla fides*, 'tis uncertaine aime that is taken by the countenance, the surest is the conversation. But to my Story: This Collegian getting him a bag (*Iudas* bare the bag) for the mending his commons with boyl'd, butter'd wheat, made it his common practice about harvest time to plunder for wheat in some neighbouring fields. The owner observing day after day that his corne was stolne, but ignorant how or by whom, watch'd it one day, and tooke the thiefe *damage feasant*; but let him first fill his bag, and then dogging him home to his burrow, the Colledge,

made

made his complaint of him to his Maſter, who by the notoriety of the fact finding him guilty, had him forthwith into the Butterry, gat rods ready for his correction, lock'd the doore to them to prevent his eſcape, ſo that in liklihood here was no way but one with poore *Dick*, to pot he muſt; and yet he muſt not, at leaſt he will not, if all the deſperate wit he can ſummon up will ſave him. Inſt then as he ſhould goe too't, he breaks looſe from the Maſter and Butler both, gets him to the barrells, whereof there were divers then abroach, pulls out the ſpickets one after another, and whiles the Maſter and Butler, for ſaving the beere, buſily beſtirr'd themſelves to ſtop theſe leaks, the key unhappily being left ſtanding in the buttery doore, the fellow turnes it, and ſo eſcaped out of the buttery and Colledge both, whither (as ſome ſay) he never returned more, being immediatly, according to his juſt demerit, ſhamefully expelled. And (if our *Richard* be the man) whatever pride he may take in challenging that Colledge for his nurſe, or that Univerſity for his mother, neither of them doubteleſſe can reap much comfort or credit by acknowledging him for their ſon. *Scelus ſcelere tulum.*

My reaſons, if you aske them, beſides what are premiſed, you may collect from the following character and deſcription of the man, reſulting from a poſie of ſome of thoſe rare vertues wherewith he is accompliſhed, by which he is knowne at home, and for which he deſerves to be no leſſe famous abroad then that notable paire of his predeceſſors *Bale* and *Martin*, (the one a ſeditious Prieſt in *Richard* the ſeconds dayes, the other a ſcurrilous Libeller in Queen *Elizabeths*) or any other enemy of Imparity in Church or State, ever were in former times. Herein you may expect me, and be ſure (to the beſt of my intelligence) ſhall find me, as farre from ſlander, as himſelfe from truth in moſt of the indigeſted ſtories he relates in that confuſed Chaos of his Mercurian Eſſay. *His vertues.*

The marks of the beaſt are theſe:

1. *Refractorineſſe.*
2. *Impudence.*
3. *Covetouſneſſe.*
4. *Hypocriſie.*
5. *Clamourouſneſſe.*
6. *Unnaturalneſſe.*
7. *Maliciouſneſſe.*
8. *Doltiſhneſſe.*
9. *Lying.*

And under theſe heads, as you ſhall have the mans life, (which 'twere

'twere pitty a man of his part ſhould want, and which added to his worke, as the laudable manner is, when the author's dead, as this man either is, or ought to be, might the gallows have its due, would much helpe to vent their thouſands:) ſo likewiſe a ſufficient anſwer to moſt of his accuſations of value; his groſſe Lies eſpecially, legible enough in every page and paſſage almoſt of that falſe Legend.

1. *Refractorineſſe.* To begin then with the firſt, his *Refractorineſſe.* Being born to few naturall parts, and bred to leſſe learning, and conſequently wanting what might render him and his ſociety acceptable and graceſull to men of parts and worth, he betooke himſelfe upon his firſt flight from the Univerſity, to vulgar aſſociation, conſorting and keeping company and correſpondence with none, (except ſometime by intruſion) but the *Ignobile mobile vulgus*, the vulgar ſpirited rabble, a ſort of people naturally given to contemne their governours and ſuperiors, and to quarrell with the preſent State;

Charron.

(Turba gravis paci, placidæque inimica quieti).

Wherein they wanted not for that encouragement which either his doctrine or example could contribute. The particulars whereof are ſo notorious with his Countrimen, as ſpecification will be needleſſe; nay I could not pleaſe him and his tribe better then to enlarge with inſtances, *Irregularity* and *Inconformity* to the preſent government (the fruits of *Refractorineſſe*) paſſing in their account for ſuch rare vertues as they pride themſelves in nothing more in theſe times. I ſhall therefore harpe no longer on that ſtring, leſt I make him and his fellowes too much muſick, who love ſo little of what is good. Proceed we then to another: for

Quiſnam hominum eſt quem tu contentum videris uno
Flagitio?——

2. *Impudence.* *Impudence* is his next marke. Having a competency of a naturall audacity, the man hath much improved it with uſe and cuſtome; having hereby arrived at ſuch an height of habituall hardneſſe, as he is become *audax ad omne facinus.* What action though of any modeſt ſober man declined comes amiſſe to him? As he

1. *Inſtance.* is a great Athenian, extreamly given to heare and tell, to take in and let out news, what report favouring his party, how falſe ſoever, will not he ſpread? you ſhall have him (and 'tis his vaine from one end of the week unto the other) like the *News-cryes* of

Lon-

London, or as it were ſome *Equus meritorius*, or the Cities of *Veredarius*, to hackney up and downe all the Towne with a piece of news that he likes, obtruding it upon his cuſtomers with that earneſtneſſe, and backing it with ſuch aſſeverations (as, *beleeve it, Sir, 'tis moſt true, I had it from a good hand, you may report it for a certain*, and the like) that it would argue want of ingenuity at leaſt, in any that ſhould offer to diſtruſt it. When all this while, moſt an end, 'tis nothing ſo, but *cujus contrarium*, &c. a little time having given the lye to all this confidence, and that not ſeldome, now and then by chance, but ordinarily and of courſe; whereof there is at length that notice taken by the moſt, that obſervation made of his *Impudence* in this kinde, that tell them but of an unlikely, improbable, unexpected, ſtrange occurrence, and you ſhall be anſwered ſtreightway with a Proverb: *O, this is Culmers news.* Such great ſtrangers uſually are truth and his reports each to other, and ſuch a brand of Impudence hath this habit of Lying deſervedly caſt upon him. From generalls, to deſcend to ſome particulars. A *Proverbe.*

Was it not a pretty peece of ſhameleſſe Impudence to averre (as he did) to a Committee of Parliament (when the Burgeſſes of the place were by) that the Screen, the Partition built athwart the Quire of Chriſt-Church, to which the Communion-Table ſtands, as formerly the high Altar did, which Screen he labours to demoliſh, did joyne ſometime to (rebellious) *Becket's* ſhrine; and when the Burgeſſes gainſaid him, to perſiſt and ſtand in it? though himſelfe, as well as they, knew that Shrine and Screen never ſtood neare each other by divers rods. 2. *Inſtance.*

What a ſtrange peece of Impudence was that for him, firſt to report, as from the Committee of Parliament for Church-matters, or ſome prime member of it, that no jot of painted glaſſe muſt be left ſtanding in this Cathedrall: and when the thing was afterwards diſclaimed, as never ſaid by thoſe he vouched for it, to deny that ever he reported any ſuch thing? what playing *Faſt* and *Looſe* is here? but *qui ſemel verecundiæ limites tranſierit, oportet ut graviter ſit impudens.* 3. *Inſtance.*

How ſhould he be aſhamed to charge the Quire-men (as hee doth in the petition, a witty pithy peece of his owne noddles invention) with hudling over (what of late he loves ſo dearly) the *Common Prayer?* when he knowes, and ſo doe many more that he 4. *Inſtance.*

was as guilty of the ſame himſelfe, as any Quire-man of them all, when Curate of *Goodneſtone*, uſing in the afternoons to be ſo quick to begin, and ſo nimble to turne over *Evening prayer*, upon pretence of a long way home: *(by the way note his *Non-reſidence*, and his but one Sermon a day, a couple of the very neglects wherewith he taxeth the Cathedraliſts) that he had done many times before the people making to Church at two of the clocke (the accuſtomed houre) were come together, and yet threatning ſome that thereupon left his Church with the Commiſſaries Court. *Turpe eſt doctori cum culpâ redarguit ipſum.*

* Going ſeven miles to ſucke a Bull; a proverb well underſtood in thoſe parts.

5. *Inſtance.* Was it not an impudent part in him, to poſſeſſe the Parliament with the truth of what he hath fardell'd up in thoſe foule ſheets, ſo as to get them licenced to paſſe and come abroad by their priviledge and under their protection: when he is conſcious to himſelfe, and 'tis well enough knowne to his Countrymen, that never man abus'd the Parliament with ſuch a miſcellany, ſuch a hotchpot of falſhood, malice and ſlander, as by this paſquill he hath done? But of his printed Impudence more hereafter, when, by occaſion of his *Newes*, we ſhall take him to doe for his *Lying*. Thus then for his words, *Qualis homo, talis ſermo.*

6. *Inſtance.* As for his Actions, who ever put fairer then himſelfe for vivality in fame with infamous *Heroſtratus* (that, to get him a name, ſet fire of *Dian's* temple) to his ſurpaſſing Impudence in the whole action of this Cathedralls late ſhamefull rifling, in order, I wis, to its through reforming? who but he had the Impudence to threſh and claſh downe the windows, in that promiſcuous manner without any diſtinction of Kings from Saints, of military-men from martyrs, ſo contrary to his Commiſſion, the Ordinance of Parliament? for that end with an over daring boldneſſe, (by his owne confeſſion) climbing ladders of no common height (a ſhorter one may ſerve his *turne* another day) no more ſcornfull then himſelfe (ſcoffing *Lucianlike*, in termes concerning our Saviour, and his Apoſtles figures at their pulling downe? who forwarder then he ſhamefully to violate the ſepulchres and monuments of the dead? who ſo ready as himſelfe to flye in their faces, that expreſſed but the leaſt diſlike of his or his fellows wilde demeanour in that (for the manner at leaſt) ſcandalous and diſtaſtefull action, yea and *bloody* too, witneſſe that ſad occaſion given to a poore boy to keep it in mind, by the loſſe

Note.

of

of a couple of his fingers cut quite off, by the violent throwing to of an iron doore, by ſome of the more furious inſtruments in that *orderly Reformation*? who but he made the place his Refectory, his dining roome, the place of his repaſt at that time? being ſo ſedulous, hot and intent upon the worke, that to loſe no time in following it, he tooke his bottle and bag with him to victuall himſelfe upon the place. If all this amount not to impudence, as perhaps with too many judges in theſe dayes it will not, I ſhall tell you now of Impudence with a witneſſe, and I terme it ſo, becauſe I have it from an eye-witneſſe of good credit, that, not without juſt ſcandall, ſaw the deed done, and will be ready, if lawfully required, to atteſt and juſtifie the report with his corporall oath. What doe you thinke then of piſſing in the open Church, and at noon-day, in publicke view? what the heathens of old thought of ſuch Impudence, their Poets will tell us, whereof one, thus: 7. *Inſtance.*

Pinge duos angues, pueri, ſacer eſt locus, extra
Mejite——— Perſ. ſat. 1.

And another, thus:

Nec ſitis apparet cur verſus factitet, ut cum
Minxerit in patrios cineres——— *Horace.* De arte Poet. verſus finem.

Now though we have no mention of this occurrence in his *News*, in the ſtory of the *orderly Reformation*, (ſo much of modeſty he hath left yet:) nevertheleſſe *Ecce homo*: we uſe to ſay ſometimes *Mutato nomine*, &c. but here it needs not, for this is he, I ſay not the man, but 'tis the beaſt, the prodigy, that did the deed in the body of that Cathedrall; the firſt eſſay I thinke that ever was knowne to the converting it to (what his black mouth doth not ſticke to call it) an Augean ſtable. VVhat Chriſtians heart abominates not this unheard of, prophane, lewd impudence, and riſeth not in deteſtation both of it and the author? what? the Temple, Gods houſe, the place where his honour dwells, the gate of heaven, the houſe of prayer, a place to play the beaſt and piſſe in, for any, eſpecially a Miniſter? Away prophane, unhallowed, impudent wretch, away! by juſt demerit, if ever any, *the ſhame of the Clergy, and the ſcorne of the Laity*. Nor Satyrs, nor ſcourges can ſerve, Scorpions are fitter to chaſtiſe and expiate thy prodigious impudence.

——— *Abſciſſa virilia vellem*
Prodiens ſobolem ne generando parem.

Call

Call you this *orderly reformation?* Is this a peece of that reformation which the *Abby-like, corrupt and rotten condition of that Cathedrall calls for?* For ſhame, beaſt, recant, repent; till when bee ſure thou gett'ſt no other eſteem with me (whiles what others thinke of thee I paſſe not for) then of a peece of obſtinate, obdurate, deſperate Impudence.

3. *Covetouſnes.* 1. *Tim.* 6. 10. *Col* 3. 5.

To proceed in our charge, *Covetouſneſſe* is his next marke. But is he covetouſly given then? why, *covetouſneſſe is the root of all evill;* nay *it is Idolatry.* And hath the wretch beſtowed ſo much paines, ſpent ſo much time *in purging away the numerous Idols, and ſweeping them out of this Cathedrall, in clenſing that Augean ſtable* (tis the language of the beaſt) yet is he himſelfe an *Idol-ſhepheard?* VVhileſt he preaches to others, is himſelfe likely to prove a caſtaway? Doth he preach downe, pull downe reputed, ſuppoſed Idols? and is he himſelfe the whileſt a reall Idolater? The *Major* is cleare by the Scripture, the *Minor* will be eaſily made good. To leave the ſtory of his griping uſury to be told by his friend, *Richard Piſing*, and ſome others, [who can tell you of his groſſe oppreſſion; particularly, how that letting out money (100l) upon an annuity of 10l *per annum*, for the intereſt, aſſured to him out of the debtors Lands, and that for certaine tearme of yeeres, he refuſeth to take in the money, but will runne out the time.] what thinke you of him (if I may aske the queſtion) that having a viſible faire eſtate, a liberall fortune, being worth, ſuppoſe a thouſand or two thouſand pounds, or more, as ſome, to whom his eſtate is not unknowne, avouch, which he daily improoves, by the thriftieſt, if not wretchedſt courſes he can take, and yet ſhall beguile and couſen his own ſiſters of their portions? ſhall goe whining up and downe, juſt like a mendicant Friar, and pleade poverty and want of meanes, [witneſſe the many viſits hee uſed to beſtow upon his poore neighbours, (when hee dwelt amongſt them) at *Herbaldown*, to borrow a few pence to buy himſelf and family bread, one of thoſe trickes whereby hee wound himſelfe ſo farre into the compaſſion of a neighbouring rich Matron, that in commiſeration of his hence conceived penury, ſhe made him her conſtant Almeſman while ſhe lived, and her Executor when ſhe died.] ſhall betake himſelfe to by, indirect, and unwonted, unwarranted wayes for further improvement of his fortunes, ſeeking (againſt the Law of Nature and common Humanity; for

Nemo

Nemo debet locupletari cum alienâ jacturâ;) to enrich himselfe by other mens ruines: shall (because his desert before these times could never procure him any Benefice of his owne) take advantage of the present opportunities to dispossesse another man of his, flying sometimes at this, another while at that, and still you must note (like his fellowes, followers of the same game with him) at the fairest Livings in all the Country: You know, Sir, who is true and legall Vicar of *Minster* in the Isle of *Tanet*, (a man of unquestionable worth in any but such times as these, wherein the best accomplishments of learning and vertue, if at least rewarded upon a man by former times with any sutable preferment, are all too little for his protection from such envious eyes, snarling tongues, and undermining braines as yours, had he not all the uprighter Judges) you know, I say, who is Vicar there at present, and I know and many more with me, whose *covetousnesse* prompts him, by malicious aspersions and false suggestions, by indefatigable, importunate, implacable machinations, and solicitations against him, to eject and supplant him: wee know who's the Vicar would be. 'Tis (he shall be nameless) *Dicke Culmer, Minister of Gods Word, dwelling in Canterbury, heertofore of Magdalen Colledge in Cambridge, Master of Arts.* And can you blame him? O! 'tis a benefice like the Island, *pleasant* and *fruitfull.* By the way note, that 'tis the *eyle of the full revenewes* of that Vicarage that he covets, bearing little or no affection to the *Flocke*, but to the *Fleece.* And no marvell: for were the proportion of his love smaller, yet 'tis as much as hee's like to have returned him from thence, his good conditions being so well knowne, by long experience of that discerning people, his Countrymen (however courted of him in that *Encomium* both of them and their Island) that, not desirous of such a change, they have agreed to deprecate and obstruct his comming thither, having framed a Petition to the Parliament to that purpose, under most, if not all their hands. In the interim hee stayes his covetous appetite, (as well as he can) with a morsell neerer home worth some 120l *per annum*, or better, the Vicaredge of S. *Stephens* neere the City, whence by trickes and indirect practices, getting the proper Minister (one of those whom pag. 11 he misreports for *Malignant Cathedral preaching*, a man of choice parts, and well beloved) to be put by, he hath intruded into his place,

Chartham. Ickham.

Note.

and thruſt in his ſickle there, though with as little ſucceſſe in point of acceptation with the people, as hee is like to finde at *Minſter*, if ever his project or getting thither take effect, which when it happens, wee'll all cry out with the Poet,

Mopſo Niſa datur; quid non ſupremus?

Theſe are pretty checkes (one would thinke) to his covetous eſſayes, if the eyes of his minde were not obſtinately ſhut againſt them, of whoſe opening till I ſee ſome fruits, how can I chuſe, but from the premiſſes, condemne the man of *Covetouſneſſe*?

4 *Hypocriſie.*

His next marke is *Hypocriſie*, whereof in a word: The diſſembling his eſtate by dayly pleas of poverty and want of meanes; his furious ſhewes of zeale to *Babylons* downefall, *Babels* erection rather, his forward bold attempts for the extirpation of ſuperſtition and idolatry, by his laying ſo much about him in the late diſanulling one of the faireſt Cathedralls of Chriſtendome; his ſeeming good affection to and compliance with the Parliament and Parliamentary cauſe and wayes, his courting and countenancing the common peoples humour, in their late Anarchicall practiſes: when all the world may ſee that all is done, Impoſtorlike, meerely for private ends, and to ſerve his own turne, meerely to ingratiate and indeere himſelfe with the Parliament and people, meerely as a bait, a net layd to catch the times applauſe, meerely *in ordine ad ſpiritualia*, as a way, a courſe that may bring him at length to that *ſpirituall* preferment attended with *temporall* profit, his ambitious covetous mind too apparantly aſpires unto: whence can theſe proceed but from an heart full of baſe hypocriſie? Can any tree beare ſuch fruits as that? Can you not run and read his hypocriſie?

Nobilis Eccleſia cathedralis *Hereforden-ſis*; nobilor *Winionienſis* nobiliſſima *Cantuarienſis*. Mat. Paris. Ann. 1254.

5. *Clamorouſneſſe.*

As for his *Clamorouſneſſe*, beſides what arguments and evidences we have of it in Print, it hath alwayes beene his vain (for want of ſome of that *Comeat-Phyſicke*, which pag. 23. hee preſcribes and gives to others to cure them of the *clamorous evill*) to mouth his owne grievances, though (for the moſt part) but pretended and imaginary, with ſo much noyſe and clamour in all companies, as if his ſufferings, when either ſmall or none at all, (making Mountaines of Molehills) were tranſcendent beyond all paterne, above all patience, for eaſier audience and acceſſe ſake, ever pleading wife and children, and a great charge, to the couſening of many, though not over credulous, into a firm belief

of

of his reall penury and poore condition. Yet as clamorous as he is against others, to others clamours none more deafe-eard then himselfe; witnesse (for a taste) the dance he led a gentlewoman the other day, comming to demand some dues of him, and not so tame as to be turned off with frivolous excuses, from his House through all the Towne, as farre as the *Bleane*, and then (to be rid of her) shewing her a payre of heeles, who would not bee shaken off untill she saw the Fox burrowed in a thicke wood.

Et cum clamaret (quo nunc te proripis?) ille
Redde, Ricarde, meam, Tu post virgulta latebas.

But whilest some are contented with this summary, me thinks I heare others call for a large narrative of this rare story: for whose satisfaction I will over it again more punctuall and fully. A suit in Law then depending between our righteous *Richard*, and one Mr. *B.* and that being, by consent of both parties referred to certaine friends for arbitration, who awarded him to pay her a certain summe of money; the Gentlewoman, with her brother and his wife, comes one day to his house in *Margaret* Parish, Canterbury, to make demand (in hope to receive) the awarded summe, and finding him at home, makes knowne her arrand to him. The man (like himselfe) presently fell to making excuses, pretending that he was but newly returned from a journey, had speedily another to take, and in the interim he was busie at his study, being to preach the next Lords day which was at hand, and therefore he could not now intend them. But the other Gentlewoman (one of a more masculine spirit then her sister, and fitter therefore to encounter such a baffler) well knowing the mans conditions, replied, that they had a great occasion for the money, that he knew well enough it was their due, and he was much mistaken if he thought they would be so put off, for as they came for money, so money they must have, nor would they leave him till they had it. And for his preparing to preach, it was, they knew, a meere put off, for they had not forgotten the time when he could brag what an easie matter it was to him to make a Sermon, he could ride and study, and was able to make a Sermon on horse-backe; and therefore they were assured it was no such hard matter with him now to preach, as that he should offer that for an excuse, and if that were all, he must not thinke they would be answered so. The man perceiving their resolu-

The Fox hunted.

ons not to depart without money, and being as resolutely bent of his part to part with none, calls in all haste to his wife for cleane band and cuffes, as if indeed he had intended a Journey, which being brought him, and that not serving to rid them away, he takes his cloake, and out of doores he flings, thinking to get loose of them; but it would not be: for after their Gentleman usher they all trudge, with repeated lewd demands of their money, who regardlesse of their close pursute and clamours carries them on from street to street, measuring out one street after another, with such large strides and lanching steps as that by what time he was gotten to VVestgate-street or thereabouts, Mrs. *B.* and her brother (a fat burley man) were so farre cast behinde, and so outstripp'd of their mannerly Gentleman-usher, that they even gave out, and left him to be pursued alone by the other Gentlewoman, who indeed stoutly held it out, and followed him so close, (mending her pace when he mended his) that he could hardly gaine ground of her. On then goes *Dick*, and up to St. *Thomas*-hill he makes, and so towards Christ-Church wood, a good breathing you may thinke for a Gentlewoman, being nere two miles from *Culmers* house, whence they first sat out: whiles he leads her through the streets, his pace was somewhat tolerable, and 'twas his wisest way, for otherwise she was resolv'd to have made her outcries after him, that all the streets might ring of the occasion. But being once gotten out of Towne, and so out of that danger, he made bold to runne other while, thinking so at last to cast her off: but 'twould not serve his turne, for being a nimble fat woman, (it seems) she held well with him at all paces, chattering at him all the way for the money, that all they met tooke notice of it. At length being about to take the wood, he faces about, and as once or twice before offers a parley, and asks her what she meant to pursue him in that manner; she gives him no other answer then before, that goe whither he would shee was resolv'd to follow, and would never leave him till she had (what she came for) her sisters money. Finding her still harping on that string, and being deafe of that eare, on againe goes he, threatning to shew her a course, if she would not be gone and leave him: why but (quoth she) you will not, I trow, be so uncivill, having train'd out a Gentlewoman thus far, but you will see her home: whereupon he bends his course straightway towards

Culmers progresse.

Or

The K—— driven

Out of Town

wards the house where he knew herselfe and sister dwelt, and when he had thus usher'd her within or neare the sight of the house, he gathers up his cloake about him, and with all the speed he could, makes to the side of a rough thicket, hard of accesse, especially for a Gentlewoman encumbred with long coats, and silken withall, apt to be torne with bushes and bryars, and in there he rushes which when she perceived, bethinking herselfe of the difficulty of a further pursuite, she gives it over with this farewell to her game: *Nay now I see the Fox is burrowed; e'ne goe thy wayes then, and be hang'd, for Ile follow thee no further.* And so you have the story.

Passing from whence, let's have at him for his *Unnaturalnesse*, which indeed is so notorious and grosse, as no heathen almost but would blush to be so justly taxed for the like. It is a saying as true as trite *Ingratum si dixeris omnia dixeris.* Nothing can bee added to aggravate that mans crime that is once justly taxed of *Unthankfulnesse.* And can any unthankfulnesse equalize (not to dreame of transcending) that of a childe to a parent? and wherein is or can that be better tried, then when need, especially if accompanied with old age, hath rendred the unfortunate parent a fitting object of his childs reliefe? and such a one is old *Culmer*, the Historians father, a poore aged man, and in point of providence to blame in nothing more, then for too soon parting with what estate he sometime had to this unnaturall some of his, who now, in requitall, so much neglects him (not for want of ability, but will to succour him) as the whole Iland where he lives rings of the Impiety, whilest the Monster never seeks to lay the clamour, values it not, weighed with the saving of his money, being ready to take up that of the Poet: 6. *Unnaturalnesse.*

——— *Quid enim salvi infamia nummis?*

No marvell that he proves such a rebellious sonne to the Church, his mother, that is so unnaturall a childe to the poore aged man, his father.

As for his *Maliciousnesse.* Not to insist on his continuall suits in Law, being indeed a notable *Vitiligator, & legis quam Evangelii peritior*, a better Lawyer then Divine; I will trouble you but with one instance of it, which concernes a Gentleman of birth and credit, brought in question for his life by the treacherous malice of this grand impostor, who with open mouth, and all 7. *Maliciousnesse.*

possible aggravation, accused him to the Councell-Table of treasonable speeches, occasioned by some discourse betweene them about eight or nine years since concerning the Ship-sesses and Impositions of those times, in saying (as the very words of the impeachment, under his owne hand runne) that, *if we have such taxes laid upon us, we must rebell, or we must be faine to rebell, or to this effect.* And the better to curry favour, and purchase the more credit to his indictment, what sincerity of duty doth not the counterfeit professe therein *to God, and his Sovereigne Lord King Charles?* for whom (saith he) *I pray from the bottome of my heart* (a hollow heart sure, without bottome *(that the Lord would preserve him from Dick Culmer*, and his fellows, a sort of) *seditious and rebellious men:* with many other overtures of loyalty, seconded with other of the same stamp) in a letter of his (which I have seen) to a noble friend of the accused Gentleman, written shortly after: wherein what professions he makes of the good liking he bare to the *Service book*, the catechisticall part of it especially, (his stedinesse and care to continue constant to those professions being so eminent) I may not here, without wronging the man, passe over in silence: which are these: *Yet did I* (quoth he) *clearly manifest my loyalty, in that I did so publickly take his Majesties part,* (loyall *Richard* I wellfare thee) *and in my Ministry I have shewed* (full sore, I doubt, against thy will) *the like care; a speciall proofe whereof I shewed* (till thou sawest thy time) *in my short forme of Catechisme, which I used many yeares* (before their eyes were opened) *and resolve to use againe* (till time beter serve thee to cast it off) *if it please God to restore mee to the exercise of my Ministery. Which forme beginneth thus: Now we have learn'd to say the Catechisme, &c. let us see more fully the meaning &c. Quest. What say you of our Catechism in the Booke of Common Prayer? Answ.* (Why, 'tis like the rest of the Booke, *Popish, Idolatrous, Superstitious trash, &c.* no stay) *The Catechisme in our Booke of Common Prayer is good, and commanded by the Kings authority, and therfore we should all learn it, &c.* (O thou limb of Antichrist! what Prelat of them all could have said more?) But *ad rem.* You have heard here of a heynous and capitall charge from a vessell (of *malice absit!* no) of *Loyalty* & *Conformity*, like to produce what? but the ruine of the accused, by the forfeiture both of his estate and life. A sad tragedy towards doubtlesse. And yet to see, no such matter: for *audi alteram partem*, when

Recited verbatim at the end of this Treatise, and purposely referred thither, because too tedious for this place.

Dick Culmer a Royalist.

An Advocate for the Liturgy.

Quantum mutatus ab illo!

when the accuſed came to his anſwer before as equall as honourable Iudges, he ſo fairly and fully purged himſelfe of his foul, but falſe crimination, as brought the buſineſſe to this iſſue, that the accuſed' innocent Gentleman was abſolved, diſmiſſed, whileſt his malicious unjuſt accuſer was committed, impriſoned (a due reward for ſuch a *Perillus*,

Nec enim lex juſtior ulla,
Quam necis artifices arte perire ſua.)

As by the enſuing tranſcript of the Order of the Councel-board in that buſineſſe will appear to the laſting ſhame and infamy of ſuch odious malice, heightned in this, that the place where theſe pretended dangerous words were uttered, was the accuſers own table in Chriſtmaſſe time. No marvell that a Noble man, (one of the Councell-board) thereupon let fall this wiſh or deprecation rather: *From ſuch gueſts good Lord deliver me!* Adde hereunto that they were concealed, and not complained of, till almoſt half a yeare after, in revenge too, for the Gentlemans being (as was pretended) a means to diſpoſſeſſe his accuſer of (what he mouths ſo much by the name of his Benefice) his Curatſhip, a little before his complaint preferred; which 'tis knowne he loſt for refuſing to read (what he hath ſince been heard to wiſh he had read) the booke of Liberty. But to the tranſcript taken from the very originall under ſeal. At *Whitehall* the 9 of *Octob.* 1635.

A treacherous gueſt.

Preſent

Lo. Archbiſhop of Canterbury his Grace.
Lo. Keeper. *Earle Marſhall.*
Lo. Privy-ſeal. *Lo. Cottington.*
Mr. Sec. Wyndebanck.

Whereas upon an information given by R. C. Clerk againſt E. B. of B. in the County of Kent Gent. the ſaid E. B. was ſent for by warrant, and bound to appeare and anſwer the ſame before their Lordſhip on Friday, the 9 of this preſent, this day both the ſaid parties having beene called and heard before the board: their Lordſhips finding the ſaid information and complaint againſt Mr. B. to have been cauſleſſe and unjuſt, did thinke fit and order, that he ſhould be forthwith diſcharged from any further attendance concerning the ſame, and that the bonds by him entred into for his appearance ſhould be delivered up unto him. Laſtly, that the ſaid R. C. ſhould, for ſuch his miſ-information and abuſe, be and committed priſoner to the Fleet. Ext. &c.

Note.

* The 12 Tables would have condemned him to death: *Qui falſum teſtimonium dixiſſe convictus erit, è ſaxo Tarpeio deijcitor.*

And

And now (Reader) what thinke you of his *Malicionſnes*? I conceive you expect no ſurther evidence. Leaving that then, let's try him next for his *Doltiſhnes*.

8. *Doltiſhneſſe.* And for that, if he pleaſe, he ſhall have his booke, let him bee tried by that. VVhat judicious man having read the promiſing Title page (where he findes the author arrogating the Title and degree of a Maſter of Arts) looks over the booke, can refraine from a *Scribimus indocti, doctique* &c. of a *Parturiunt montes* &c. can conclude it to be other then a meere unworthy ridiculous peece, a pitifull poore, jejune, dry, dull, empty eſſay for a Maſter of Arts? Can he be thought other then a meere *Ignoramus*, a *Duns*, a *Dullard*, a *Dolt*, a *Culmer* that hath fardelled up a deale of bald, bold, baſe, virulent, ſcurrillous ſtuffe, as void of learning, as of truth, as void of method as full of malice, written ſurely with inke mixt and made of vinegar and kennell water, and fitter for nothing then the baſeſt of neceſſary uſes? what Maſter of Arts, but he would not be aſhamed of ſuch a blue come off? had he not great need to print his thouſands?

A foule pen.

Quid dignum tanto tulit hic promiſſor hiatu?

But (here's the knack on't) 'tis fitted to the genius of (his old patrons) the vulgar, calculated to the meridian of their capacities: and if the people, the rabble, the multitude, reliſh, taſte, reſent it well, quoth *Dick*, why *Hey then up goe we.* If it pleaſe their palats, and take well with them, *ſatis eſt ſuperq;*; having never yet learn'd (it ſeems) that

Principibus placuiſſe viris non ultima laus eſt.

But what ſaith he? *Equiſonem quam equitem mihi plaudere cure.* Thus expects he *aurum è ſtercore*, like a meere dunghill craven. But though (by his own confeſſion) 'tis ſure working by the book; yet that's not all the evidence we have to prove his Duns ſhip. Aske about in the places of his greateſt concourſe, amongſt thoſe, if you will, that beſt affect him, and you ſhall never finde their reſpect, their affection towards him grounded upon any learning or Scholler-like parts that he is guilty of. 'Tis confeſſed of all hands, that he is a very meane, dry, dull preacher, a worſe diſputant, and for the pen, *ſit liber Index*, I appeale to his booke. What it is that hath commended him to their affection, and begat their eſteem of him is, his forwardneſſe to heare and carry newes, and to be active and dextrous in ſuch works of orderly reformation, as that whereof he bluſheth not to make his boaſt in that Lying Legend. As for any other matter worthy of note in him, they are all as great ſtrangers to it as himſelfe. But enough of that.

—ete.

Now

Now to his *Lying*. I have heard of a youth, one of his Tribe, a bold, factious fellow, for Schollerſhip as errant a blockhead as himſelfe, for converſation (it may be) ſomwhat looſer, much taxed for a notorious *Lyer*, and ſo noted for it at the Vniverſity, that a common noted Lyer, by a new invented Proverb amongſt them, was nicknamed after him; how well he deſerved it, I partly know, but how our ſcribler, Dr. *Dicke*, deſerves the like, all the City, and parts adjacent, by long experience of his common, cuſtomary, habituall lying, know ſo well, that were it put to the vote there, whether or no a notorious Lyer ſhould be called a *Culmeriſt*, I dare warrant you it would be reſolved upon the queſtion, *perquàm paucis contradicentibus*, in the affirmative. Whence els our common Proverb of *Culmers Newes*, taken up for an odious untruth, a lowd Lie? A faculty that hath ſo diſparaged his intelligence, whereof he makes a trade, that truth, and true intelligence fares the worſe, and wants that credit it deſerves, many times, with moſt of his good Maſters, for coming out of his mouth ſo accuſtomed to run over with flammes and falſhoods, the juſt reward of a known convicted * lyer. By the way, tell me, are we not like to have *Peace* and *Truth* meet apace, the hearty and unfained wiſh of all good Proteſtants, and true Patriots, whileſt theſe hypocrites mouth nothing more, meane nothing leſſe: are not theſe (I ſay) like to meet and greet apace, when, leaſt our peace ſhould returne, before their ends, their turnes are ſerv'd, to continue their diſmall diſtance, we muſt have ſuch fomenting of diviſions, ſuch flattering of parties with *Lyes*, lyes by the living, lyes by the dead, lyes from the Preſſe, and (would I could not ſay) lyes from the Pulpit too? But all this while we ſpeak without book: *It's ſure going by the booke*, ſaith *Dick*. Let's then from his verball, tranſient lies (whereof ſomwhat before in his *Impudence*) to his printed, permanent lies: yet not all thoſe neither, for fowling too much paper, but here and there one, for a taſt and teſt of the whole pack, as we uſe to ſay, *Ex pede Herculem*, you may judge of *Hercules* dimenſions by his foot.

9 *Lying.*

A Proverb.

* *Mendax homo lucratur, ut cùm vera dixerit, ei non credatur.* Ariſt. apud Diog. l. 5.

1. *Inſtance.*

Not to repeat that which beares the bell from all the reſt, the *Paſſing-bell*; and to paſſe over the Petition marching in the Front, that I may not ſeem ſo raſh as to grapple with a multitude, though the thing without all queſtion be properly his own, as the

Amanuenſis, who lead the Petitioners into a manifeſt untruth, when he made them certifie, that Doctor &c. was *Parſon of Hith*, *Parſon of Ickham*, *Parſon of Well*, *Parſon of Saltwood*, &c. and Doctor &c. *Parſon of Back-Church in London*, *Parſon of Barham in Eaſt-Kent neere Dover*, *Parſon of Biſhopſbourne*, &c. when he knowes, as well as hundreds more in thoſe parts, that as *Hith* and *Saltwood* are but one and the ſame Parſonage, *Ickham* and *Well* another, ſo *Biſhopſbourne* and *Barham* are no more, though he reckon the Chappells as ſeverall and diſtinct Parſonages, (one of which, *Well*, is long ſince deſolate) and marſhall them ſo farre aſunder, that his fallacious and unfaithfull dealing may be the better hid. To let theſe things paſſe, I ſay, and come to his Pamphlet.

Inſtance. What an impudent lie is that, pag. 4. where, with ſawcie language towards moſt of the Bench, whom he calls *malignant and Prelaticall Juſtices*, he affirmes that they ſo beſtirred themſelves, that the arraigned Cathedraliſt was ('tis plaine, he means unjuſtly) acquitted? when it is notorious in the Countrey (and we have nothing but his bare word in contradiction) that the buſineſſe had a ſquare, faire triall, and the priſoner, by an whole dozen of honeſt and unbyac'd Jury-men, was legally acquitted. Thus for the text. Now what ſaith the margin? Why, *A Cathedrall laſſe beguiled by a Singing-man.* Like text, like margin, both falſe. The beguiler, he knowes, (nor is it unknown to Town and Countrey) was no Singing-man, but a Townſman, a Chirurgion, that but a while before left the City to dwell in the Church. Now when in a thing ſo freſh in memory, he dares to falſifie ſo groſſly, what truth may we expect from his ſtories of occurrences pretending to 30. or 40. years ſtanding? Withall, ſee what a tale he hath here choſen to begin with, to defile his own neſt * withall, like a curſed *Cham*, to diſcover his fathers ſhame, by reviving the ſtory of his quondam-queſtioning for beguiling a wench, in thoſe dayes called begetting a baſtard, which otherwiſe was well nigh buried in oblivion. Doubtleſſe (friend) neither Father nor * Father-ſhe have reaſon to con you much thanks for this occaſion of making their credits to bleed afreſh, by ſuch unadviſed tale-telling.

* *Turdus ſibi malum cacat.*

* *Cui pater eſt populus, non habet ipſe patrem.*

But ſince you will needs provoke the diſcourſe (by talking of *Baſtards*) prethee, man, tell me (as you are an excellent Caſuiſt)

what

what may be thought of their children that marry themſelves? (as a precious paire of your acquaintance lately did in *Canterbury:*) or of theirs either, which you and your fellowes uſe of late to couple, and put together (*marrying* you would have it call'd) after an upſtart, new-fangled (I ſhould ſay *reformed*) way of your own deviſing; with utter deteſtation, waving that of the Church of *England*, both in point of what is to precede the ſolemnization (publiſhing of *Banes*, &c.) and in the ſolemnization it ſelfe (the *Forme* preſcribed in our Liturgy eſtabliſhed by Law.)

The validity of new-faſhioned marriages debated.

Admit, upon occaſion, their *Legitimation* come in queſtion, what, I ſay, in the judgment of ſober men, regulating their opinions by the Law of the Land, may be thought thereof? or how ſhall it be juſtified? when the policie of this State hitherto (for I ſpeake not of the future, not knowing what to morrow may bring forth) allowes not of (what their legitimation depends on) their parents intermarriage in ſuch a caſe.

1 *As to the* Iſſues Legitimation.

And doth not the like ſcruple offer it ſelfe in point of *dower*? For, ſuppoſe that after ſuch a mock-marriage, the good-man dying, the widdow be put to ſue for her dower, and conſequently to plead the *accouplement en loyall matrimony*, I would fain know how in this caſe ſhe ſhall be able to juſtifie her plea, being married after ſuch a ſort as the Church of *England* (to whoſe connuſance the State transfers the plea) is ſo farre from approving, that the parties ſo coupled, in her conſtruction, (if thoſe that know her mind, I meane, Lawyers, may be credited) are ſo farre from being man and wife *in foro fori*, that if *in foro conſcientiæ* they finde no tie upon them to the contrary, they may even forſake and leave each other when they pleaſe, without controll. And what fine work, my maſters, this may chance to make in time, judge ye. But by the way take this ſtory along with you, as in my judgment not impertinent, not borrowed from either *Plato's* Common-wealth, or Sir *Tho. Mores Vtopia*, but of that reality and certain truth, that 'twill be no newes at all to many now in London, ready with an *Ecce* (as it were) of demonſtration, to point out the parties. A watch then being lately ſet on foot between a young couple in London, and both parties and parents ſo farre agreed, both in point of portion and otherwiſe, as that nothing now was wanting of two to make them one, but an orderly ſolemnizing their

2 *As to the* widdowes dower.

An inſtance of ſuch a marriage.

nuptiall rites, they muſt needs, forſooth, be married (for ſo the maids father will have it) after the new faſhion, without asking, without licence, without ring, without book. The young man (for the preſent) diſſembles his diſlike of the way, and ſuffers the father herein to have his will. After this mock-marriage, what do the young paire, but, like other married couples, live and lie together? and, by the provocation of ſuch opportunities, ſomewhat at length followed, that required the countenance of a reall marriage; which the young man perceiving, and being unſatisfied both with the way of his marriage, and with the ſumme of his wives portion; or, it may be, intending to take advantage of the invalidity and illegality of the one, to procure an augmentation of the other, and thinking the time now come to do the feat, what doth he, but, as if cleere of all conjugall bands, and no way obliged to nuptiallduties, forſakes his pregnant bed-fellow, diſclaims her for his wife, nay and in diſpute about the matter with her father, that he may caſt the *Whore* upon her, is contented to take the *Knave* unto himſelfe: ſo that, in ſhort, for his part, *actum eſt de connubio*, hee'l no more of the match, unleſſe (for, after much adoe, to theſe termes they came at length, and this was that the young man had in project all the while) to that portion which he had had with her already, ſuch a further ſumme might be added as he required, and that they might withall be married after the old orderly manner, in the legall way of the Church of *England*: upon which conditions, and not otherwiſe, he would take her for his wife againe, and uſe her as became an husband. The old amazed Father-in-law finding himſelfe thus unexpectedly caught, ſo much of his money gone already, and, as it proved, to no better end then to have his daughter, after ſo long proſtitution, turned back upon him with diſgrace, and all for want of a right and orderly marriage pleadable in Law, thinking it his beſt way to make a vertue of neceſſity, condeſcended to theſe harſh demands, payes downe what money was required, and ſuffers a ſecond (that is, a right and orderly) ſolemnization of his daughters marriage to the ſame man, being well laughed at for his paines; and whether ſerved in his kind or not, let any but his peeres, ſuch innovating coxcombs as himſelfe, be judge.

with the ſequel of it.

A whore and a knave.

amply beguil'd.

Another

Another ſuch like mock-marriage there was, happening much about the ſame time too: but the advantage here was taken on the womans part, whoſe portion being in her brothers hands, and he refuſing to part with it, unleſſe verily ſhe would take an husband of his chuſing (a zealous brother, forſooth, whom ſhe affected not, being indeed in league with another man before:) ſhee cunningly diſſembles her conſent, ſo as upon the wedding-day ſhe might herſelfe receive her portion. Her brother condeſcended: ſo married they were in that ſpick and ſpan new way. At night when the Bride ſhould go to bed, ſhe conditions with her Groom, that ſince they were married in a new way, ſo after a new, though preproſterous order of entring the nuptiall geniall bed, he ſhould go to bed firſt: he did ſo; then (having taken a former opportunity to conveigh her marriage-money into her fore-intended husbands hands) ſhe pretends an occaſion to go down, leaving the poore miſtruſtleſſe gull in bed, expecting her returne, and making ſure account to exchange a maidenhead with his Bride that night; who intending nothing leſſe, and having provided all things in a readineſſe for her eſcape, gets her away after her mony, and the next day, or ſhortly after, became his lawfull wife (by right way of marriage) whoſe ſhe was before by affection, and ſo continues, the former mock-marriage not withſtanding. But are we not unmannerly to leave *Richard* thus long? Craving then his pardon, we proceed.

2. *Inſtance.* *With its ſequel.*

As for the *Glory-cloth*, whereof in the Petition, and againe pag. 6. to ſtop the Lyers mouth, and ſatisfie ſuch as are capable of it, ſober men, the truth of that buſineſſe is ſhortly thus: The late Dutcheſſe Dowager, of *Lenox* (no Papiſt, I know unleſſe her pious legary muſt make her ſo eſteem'd,) amongſt ſome other like bequeſts, conteined in her will, giving to this Cathedrall 100. pound ſterling, at ſuch time as the Society was in conſultation for repairing ſome decayes about the ornaments, and utenſills of their Church; the back-cloth upon the Screene, or Traverſe, being much diſcoloured, with age, and the Screene it ſelfe a goodly piece of carved Tabernacle-worke, which though overlaid with gold, yet when ſtripped of the imagery that ſometime was about it, the pious and prudent (Reformers of old thought fit to be left ſtanding) in many places of it, by the golds wearing off, being

3. *Inſtance.* *The* Glory-Cloth *vindicated.* *The Screene.*

being gonne alſo to ſome decay; with this 100 pound legacy, and ſomwhat added to it of their own, they purchaſed a new cloth of purple velvet, and hung it up in the roome of the other; repaired the decayes of the gold about the Screene; and for the further adorning of the cloth, and minding the beholders of the deadfulneſſe and ſacredneſſe of that place, not in it ſelfe, but from the high and ſacred *Agends* there, for the better ſeaſoning and preparing the approachers mindes with fitting thoughts and meditations in their addreſſes thither (feare and reverence being to walke hand in hand with faith and repentance in that ſacramentall action) purpoſed and tooke order to have imbroydered on it in gold and ſilver, what? why even no more then is penſill'd in as glorious a manner at the head of moſt Chancells in London, above the Decalogue, the glorious and dreadful name, *Jehovah*, with ſuitable embelliſhments. And what matter is there in all this of ſcorne, of clamour, of making the world beleeve that this *Glory* is their *Shame?* Indeed, *Nunc aliud tempus, alii pro tempore mores.*

4. *Inſtance.* How falſe (next) is his relation concerning Dr. *P.* pag. 10. where although he have the impudence to averr that the *Cathedrall gates were ſhut a day or two for his reſcue and defence againſt the Magiſtrate and People*, &c. yet in truth there was no ſuch matter; no ſhutting of gates, but in the night time, as at other times before and ſince, till they were heav'd off and laid by. Nor did the party ever hide himſelfe, or was conceal'd by the Cathedralliſts, as he pretends, but when demanded by the City-Magiſtrates, preſently yeelded himſelf without the leaſt reſiſtance, either by word or deed, as many both of the Church and City of more credit then Dr. *Dick*, can, and, if required, are ready to atteſt.

5. *Inſtance.* To let paſſe his Lie of the *Mutiny* at Canterbury, recorded pag. 12. a thing that never was above ground; ſee how he faulters and falſifies in his Winters-tale concerning the fall of the Vane and Pinnacle, pag. 13. going about to perſwade ſtrangers (he cannot thoſe that live upon the place, and know the contrary, & ſo dare tel him to his face) that the Vane with the Archb. Arms pulling down the Pinnacle which upheld it, in the fall was carried *(partly againſt the winde) a good diſtance from the ſteeple, and fell upon the roof of the Cloyſter, in which Cloyſter the Armes of the*

Arch-

Archbiſhoprick of Canterbury were carved and painted on the lower ſide or concave of the arch or ſeeling of the Cloyſter; Which Armes in the Cloyſter were daſhed in pieces by the Armes which fell from the Pinnacle of the ſteeple. The Armes of the preſent Archbiſhop (ſo he ſummes it up) *brake down the Armes of the Archbiſhoprick or Sea of Canterbury:* adding in the next page, that the Cathedrall-men repairing the broken Cloyſter, gilded and painted the arch over head as it was before: *but* (ſaith he) *they have made other Coat-Armes in the roome of the Armes of the Archbiſhopricke, becauſe they would conceale the ſtrange ruine of thoſe Armes. Mendax lingua quò vadis?* for here is lie upon lie, one in the neck of another, *ſic unda ſuper venit undam*, and theſe, for a taſt of his Poeticall learning, ſummed up in the cloſe with certain capring rimes, to give his Readers palate ſome variety, or rather for the lies better authoriziug: for *Pictoribus atque Poetis, &c.* what Priviledges Poets and Painters have in this kinde, is notorious. Would you know the truth? Then thus it was. About the time he ſpeaks of, ſuch Vanes were indeed erected for the common benefit and accommodation as well of ſtrangers travelling by thoſe parts, as of the Inhabitants upon and neere the place; the ſuper-eminent place of their choſen poſiture, yeelding great advantage for a vaſt latitude of publike aſpect. Of theſe ('tis true) that with the Archbiſhops Armes upon it, in that great ſtorme on S. *Johns* night, 1639. fell, and in the fall drew down with it the top of the pinnacle whereon it ſtood: but that the Pinnacle and it were carried any diſtance from the ſteeple, with the wind, much leſſe againſt it, is moſt falſe; ſince who yet obſerves may ſee, they fell directly downe into that corner of the Cloyſter underneath, almoſt contiguous to the very pillar of the ſteeple which ſupports both Pinnacle and Vane.

Truth cleered concerning the Vanes.

What he adds (that in their fall, they bare or brake down the Armes of the Archbiſhoprick carved and painted on the lower ſide or concave of the arch, or ſeeling of the Cloyſter &c.) is a lie as notorious as the former, there never being any Armes of the Archbiſhoprick either carved or painted in the place of the breach; nay no Armes at all, but ſuch ordinary worke as in the reſt of the untouched roofe on all parts thereabouts is at this day to bee ſeene. 'Tis true there was on the one hand of the breach, the Armes

of

of thenoble houſe of *Arundell* quartered with another coate, as there was of ſome other (or a plaine ſhield rather) on the other ſide, and thoſe are ſtanding ſtill, undemoliſhed by the fall: but for other Armes there or thereabouts, of the Archbiſhoprick eſpecially, though magiſteriall *Richards* own ſelfe averr it, yet (if * Heralds and others may be credited to whom the Cloyſter with the Armes about it, by curious and frequent obſervation taken of both, before this breach was made, was and is better knowne then ever to him, or any of his tribe) he lies as groſſely, as the man you wote of that told us of the miraculous ringing of the Archbiſhops paſſing-bell, or as he that talks of eating a Sack-poſſet out of the Cathedrall baſon, p. 20. or as he (the very ſame hand guided both pens) that ſaid, the Miniſter that ſucceeded M. *Culmer*. upon his ſuſpenſion, for refuſing to read the booke of *Liberty*. ſhortly after drown'd himſelfe. Nor doth he otherwiſe when he aſſignes the reaſon for taking downe all the other three Vanes, to be Cathedralliſts policie, *for taking away the obſervation and remembrance of that downfall, which concerned their gracious Dioceſan, and great Cathedrall ſo much.* Whereas the known and onely cauſe hereof was, an experience by this unhappy accident, of the weakneſſe and inability of the ſlender pinnacles to ſupport them in ſtormy weather, without indangering the ſteeple: a thing, from the very firſt, ſo much feared of the moſt of the Churchmen, that, but for the forwardneſſe of ſome one or two, (whereof the one in Office for that yeere, who afterwards ſmarted for ſuch his forwardneſſe, being at his paſſing his accompts, made to pay ſome part of the charge out of his own purſe, as I have heard) they had never been ſet up; ſo ſtrong was the oppoſition againſt it from the reſt of the company.

* *Cuilibet in ſua arte perito eſſe credendum*

6. *Inſtance.* Where he inſinuates (pag. 18.) that none but *Proctors, Fidlers, Tapſters, and other friends of the Cathedrall and Prelaticall party at Canterbury, were for the Archbiſhops Secretary to be Burgeſſe there* &c. how ſawcy and falſe too is hee in that aſſertion? when 'tis knowne, nay the fellow knowes it himſelfe, that the then Mayor, all the Aldermen, but one, moſt of the Common Counſell, beſides divers prime Citizens and Freemen, that were neither *Proctors, Fidlers*, nor *Tapſters* &c. gave, or were ready to have given their voices for the Gentlemans election. By the way,

way, friend, how rude and uncivill (not unlike your ſelfe in this ſawcy terme reflecting, if you marke it, upon no ſmall number of your good Maſters) the oppoſite partie was in that action, I report me to the indifferent and ſober partie of that aſſembly.

As for his aſſertion and triumph, in that abſurd compariſon, pag. 24. *That now there is no ſuch heterodox malignant Cathedrall ſtuffe heard at Chriſt-Church, as before this bleſſed Reformation, &c.* What he meanes by ſuch epitheted ſtuffe I know not. But 'tis too well knowne to Town and Country, that ſince this *bleſſed Reformation*, ſince the ſetling this *able and orthodox Miniſtry*, as he calls it, ſince theſe young beardleſſe boyes came thither to preach *in Quirpo*, ſince this change of *Æneas pro aureis*, *of Droſſe for Gold*, there hath beene and is ſuch ſtrange matter delivered there for *Doctrine*, ſuch upſtart new-fangled ſtuffe for *Diſcipline*, as ſtartles many ſober, orthodox, well-affected Chriſtians to heare. One cries down the *Liturgy* (the Service-Book eſtabliſhed by Act of Parliament) with ſtale, thred-bare, long ſince refuted, exploded arguments, pick'd from the ſcurrilous, libellous papers of *Martin Marprelate*, *T. C.* and their fellowes. Another labours to diſaffect his Auditors to it, with odious compariſons betwixt it and *conceived* prayer, reſembling that to the conſtant and unvaried note of the *Cuckow*; this this to the ſweet and changeable tunes of the *Nightingale*. One (and more then one, and with more then ordinary violence too, and demonſtration of the ſpirit of contradiction of the orthodox Doctors and Doctrine of our owne and all other reformed Churches:) will have no Communions at all, fiercely condemning it both in the giver and receiver, becauſe, forſooth, of the mixture of good and bad, the precious with the vile, at thoſe meetings; Anabaptiſtically fancying to themſelves, and no leſſe paradoxically, a CHVRCH here upon earth *without ſpot or*

7. *Inſtance.*

New Cathedrall preaching, *new.*

* *The ſame mouth was ſince that, out of another Pulpit, heard to wiſh, that all thoſe that bowed at the name of* Jeſus, *might be crooked, and that as many as kneeled at receiving the Communion, might riſe up no more, or to that effect.*

* *blemiſh*

† *And is not here brave ſport for the* Romaniſts? *we that were wont to upbraid them with their halfe Communions, are now come to fall ſhort of that, and deny all. Beſides, What's become of that* Note *which wee aſſume of a true Church* (the right Adminiſtration of the Sacraments) *when we will adminiſter none at all?*

† *blemiſh.* Another will have no *Diſcipline*, no forme of Church-government, but that wilde one of *Independency*, proteſting, and declaming againſt all other formes as repugnant to holy Scripture. Thus they preach, and will you heare now a little of their *Praying?*

And Praying. Tickets come to them from this and that good Siſter thicke and three-fold, one muſt bee (and was) remembred and commended in a thanksgiving to Almighty God for *an overflowing meaſure of the ſpirit in her*, (to the admiration you may thinke of all her Goſſips.) Another muſt have, and had, their prayers for the contrary, *her lack and want of the ſpirit*, (to your Siſter, Goſſip, and ſhare with her of her *Ouerflowings.*) A third, whereof I ſaw and read the Ticket, ſo ill written, both for authography and ſence, as I never ſaw any thing of that kind more ridiculous and abſurd, muſt have, and had, their thanks and prayers too for a brother of hers: *Thanks* to God, for the opening of his eyes, and bringing him to the ſight of his error; and what was that? why, taking up Armes, and ingaging his perſon as a Souldier on the Kings partie: *Prayers*, for what? why, that he ſhut not his eyes againe, and having deſerted the King, revolt, and relapſe into his former error. Another of the Siſterhood, a ſedulous and noted frequenter of their zealous exerciſe, both publike and private, having caught a clap of late, beſides the prayers made in her behalfe both here and elſewhere, how did one of theſe *Orthodox* Miniſters, tooth and naile, *omni cum valido ſuo*, beſtir himſelf in a Sermon the next Lords daie, made on purpoſe to ſalve the matter, and reconcile her to the offended Congregation, from that proper and pertinent Text of Scripture, *Gal. 6. v. 1.* whileſt ſome of the Siſterhood, hearing how the tongues of certaine of their owne tribe were laviſh in the cenſure of their collapſed Siſter, and in ſuch termes too as tended to the diſcredit of their righteous profeſſion, tender of the

A holy ſiſter *beguiled.*

the conſequence, laboured to diſſwade them from ſuch ſcandalous cenſures, condiſcending to have her called *Whore*, but not, as ſome would terme her, *Round-head-Whore*. And is not the world well mended, my Maſters, at Chriſt-Church, *ſince this able and Orthodex Miniſtry was ſetled there?* doth not the Hiſtorian juſtlie, worthilie celebrate this alteration? A remedie indeed as bad, if not worſe then the diſeaſe, not through the Phyſitians fault though, but theirs rather, who like pragmaticall patients, will take no Phyſicke but of their owne preſcribing, admit of no Paſtors but of their owne recommending; a miſchief which the wiſdome of our State hath ever laboured to prevent, by oppoſing popular Votes in the election of Miniſters, which cure, if at this day for a while remitted, will, I doubt not, be re-aſſum'd againe, after ſome few ſuch miſcarriages as this, have ſufficiently informed the world of the inconvenience, *Fiat*. *Cenſured.*

Thus have you heard of ſome of the Hiſtorians good qualities, to which I might juſtly add more, ſuch as his *Arrogance*, *Envy*, *Revenge*, *Rudeneſſe*: but ſince they are glanced at before, and you may nauſeate what you have already, ſuch unſavoury ſtuffe it is, and chiefly leaſt ſome over-curious Anagrammatiſt ſhould pleaſe himſelfe too much with picking out his name (*Richard Culmer*) from the firſt letter of each word in this goodly Poeſie put together, which, to avoid the giving ſuch a hint, I have *ex profeſſo*, and of purpoſe, marſhalled otherwiſe then they lie in the mans name, and that ſomewhat may be reſerved for a ſecond edition, if he ſhould provoke it, by obtruding his *Newes* upon us a ſecond time, I will ſtop here, neither fowling my own fingers, nor blaſting others eares with repreſenting any more of his wretched conditions at preſent. And by this time, Readers, you may be ready, I ſuppoſe, for a queſtion, and be ask'd what you think of the competency of the Cathedraliſts Accuſer, now that you have ſeene him unmas'd? Is not *Dick Culmer* a fitting man to accuſe other men, and in that bitter, ſatyricall, ſarcaſticall phariſaicall way too, that is ſo many wayes obnoxious to juſt reproofe himſelfe? to record, to make a Regiſter of Cathedrall evills, of Cathedraliſts vices, that is ſo great a ſtranger to all vertue himſelfe? Were it not a great deale fitter, while the hypocrite is pulling *Motes* out of his brothers eyes, or pulling out their eyes rather, if that will Peroratio.

The Cathedraliſts accuſers competency *debated.*

Quis tulerit Gracchum?

content him, for 'tis their extirpation onely, not reformation will ſerve his turne, that he were caſting *Beames* out of his owne? Was there ſo little choice, that a more righteous man then he could not be found, on iwhom to lay the Province? In reaſon ſuch a Cenſor ſhould himſelfe be *rectus in curia*, nay *integer vitæ, ſceleriſque purus*, ſome *Cato*, or an *Ariſtides*, a man of exemplary juſtice, and morall integrity. It was indeed the ſaying of an honeſt a man ſomtime as himſelfe: *Accuſa fortiter, hærebit aliquid.* Accuſe home be ſure, and doubtleſſe thou ſhalt not loſe thy labour. But then, as generally in caſes of this nature, the Accuſer ought himſelfe to be *integræ famæ*, a man without exception. Shall a *Jew* accuſe a *Jew*? *Claudius* cannot paſſe for a competent accuſer of a *Mæchus*, nor *Catiline* of *Cethegus*. Amongſt the liſt of juſt exceptions by the Civill Law ſerving to repell an accuſer, I have met with theſe: 1. *Infamie*, 2. *Capitall Enmity*, 3. *Guiltineſſe of the ſame crime*, and 4. *Sacriledge*. To all which exceptions and many more, how liable our preeious Recorder is, *ex allegatis & probatis*, is ſo notorious, as that henceforth (after this Antidote I meane) I ſhall not doubt to find both the Accuſer and his Accuſation (the *NeWes* and the *NeWes-monger*) accordingly eſteemed with indifferent Judges.

Machiavel.

The Proctors book *vindicated.*

As for the Proctors booke, about which he keeps ſo great a ſtir, (I pray tell him) had he thought me worthy of one of his books, (as well as ſome others that I thinke had as little relation to him) I ſhould have thought my ſelf more obliged to have ſaid ſomwhat in his defence, however for the booke it ſelf, I will ſay ſo much for truths ſake, that I have heard many whom I tooke to be judicious men, and well-affected to the Publike, ſpeake of it with good reſpect: but to this day never heard any (of any judgement) blemiſh it with any ſuch imputation laid upon it, as that of *much advancing Idolatry*, (pag. 22.) But may he not be thought his owne foe in flying ſo eagerly and angrily into the face of the *Proctor*? For (if it be true that I have heard) that he hath the keeping of the *Neck-verſe Booke*) time may come, when the *Proctor* may doe him a ſpeciall courteſie. Friends, you may one day be beholden to him, (ſince you talke of Bookes) for that booke of mercie (if it be not above your learning, being written in Latine) to prevent an aſcent upon the fatall Ladder, which your readineſſe to

come

come up the firſt, and your feats upon it, may ſooner bring you then you are yet aware of. A rope was then as a bridle about your loynes, take heed it get not up higher and prove hereafter a Collar for your neck. *Dick!* you bad the Prelate remember the Pinacle, but me thinks I heare ſombodie make you this rerurne: *Plunderer! remember you went beyond your Commiſſion*: And indeed, (friend *Richard*) as much as you joy and ſcoffe at the hearing of the Cathedrall-Gates, looke it come not to that paſſe one day, that you wiſh the *City-Gates*, nay the *Kingdomes-Gates*, (the Ports ſtood as wide open as theſe, when one paire of heeles may be worth two paire of hands, when an eſcape away may prove your beſt ſanctuary againſt ſuch a legall triall by the knowne Lawes of the Land, as may turne you over to *Tiburne-Faire*. And then *Bones Noches, good night Dick*. In the meane time, *Clama, declama, exclama uſque ad Ravim —— Rumpantur ut Ilia.* *A jeer retorted*

Burke, bellow, bawll; do even thy worſt,
Till both thy bowells and thy belly burſt.

FINIS.

A Copie of the Information presented to the Councell-Table by Richard Culmer, *against M.E.B. whereof mention is made before, Parag. Maliciousnesse, Numb.7.*

Culmers *first charge against M.B. for speaking against the* Ship-Sesses.

I Heard M. *E.B.* of *B.* in the parish of *G.* next *W.* speaking of the Ship-taxes, say, that such and such places were taxed so much, and some so much &c. and in the end he said, that if we have such taxes laid upon us wee must rebell, or we must be faine to rebell, or to this effect punctually, and hearing him say so, I said, that if we considered our burthen with others compared, we had no cause to thinke of Rebellion. The next occasion I could finde I called him aside after *Evenning-song*, and gave him the best admonition I could, telling him, that I could not heare such words but with detestation, and said, that as a Subject, and a Minister, and a Guest, I was bound to tell him what I did, and intreated him for the Lord Jesus Christs sake, that he would forbeare such speeches, else I would never come to his house more, with other speeches to this effect. He replied, did I say so? yes said I, that I did heare you say; aske your wife and friends at home. After that he never spake word of it more, till, I heard of late, he in a passion against me, at some meeting, railing upon me, hoping to get my *Benefice for his Cosin *H.* by my * ruine, he there, as I heard by credible Information, amongst other vile comparisons and speeches against me, said, that he invited me to his house at Christmas, and afterwards I called him aside, and would have him accuse himselfe, but he spake words of sedition, when as I did it not to bring him into a snare;

Your Curatship, *good* Richard! *The very trade you drive your self at this day.*

If

If I had, I would have called witneſſe, when I ad-
ſhed him, but the Lord knoweth I did it out of ſin
duty to God and my Soveraigne Lord King *Charles*,
for whom I pray from the bottome of my heart, that the
Lord would preſerve him from ſeditious, and rebellious
men. And my wife ſaith, ſhee well remembreth the ſame
ſpeech of his and mine at the Table.

And I heard the ſaid M.*B.* ſay, having read over the booke of *Sabbath-Recreations*, and delivering it to me before Evenſong in the Church, I asked him if he had read it, he replied, yes, it will make a good privy ſeale. And my wife and I heard him in our own houſe ſay of the ſaid booke, that it was, as if a Schoolmaſter ſhould ſay: it is a good boy, ply thy book and thou ſhalt go to play in the afternoone. And I and my ſervant heard him ſay, that it was unfit ſuch bookes ſhould be ſent for Miniſters to read in the Church: yet after he had a project to get my Benefice, he to collogue for it, ſaid in my hearing that it was a good booke, and if it were read the Sabbath would be better kept then ever it was. Dated July the 31. 1635.

His ſecond charge againſt him, in behalfe of the Booke of Sports.

Per me Rich. Culmer.